biltty. Wherefore, this must needs be condemned for a great piece of sottishness in the Hylozoic Atheists, that they attribute perfect wisdom and understanding to a stupid unconscious nature, which is nothing but ^apor^vrjc, the mere drudging instrument, or manuary opificer of £ perfect mind.

Lastly, these Atheists err in this, that they make this plastic life of nature to be a mere material or corporeal thing; whereas matter or body cannot move itself, much less, therefore, can it artificially order and dispose its own motion. And though the plastic nature be indeed the lowest of all lives, yet, notwithstanding, since it is a life, or internal energy, and self-activity, distinct from local motion; it must needs be incorporeal, all life being essentially such. But the Hylozoists conceive grossly both of life and understanding, spreading them all over upon matter, just as butter is spread upon bread, or plaster upon a wall, and accordingly, slicing them out in different quantities and bulks, together with it; they contending, that they are but inadequate conceftiott^ of body, as the only substance; and consequently concluding, that the vulgarly received notion of God is nothing else but such au inadequate conception of the matter of the whole corporeal universe, mistaken for a complete and etitire substance by itself, that is supposed to be the cause of all things; which fond dream or dotag£ of their's will be further confuted in due place. But it is now time to put a period to this long,.though necessary; digression, concerning the plastic life of nature, or an artificial, orderly, arid methodical jiature.